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THE SPIRITUAL SIGNIFICANCE OF EATING, FROM THE BUDDHIST POINT OF VIEW.

TRANSLATED FROM THE JAPANESE OF OUCHI SEIRAN BY KEIJIRO NAKAMURA.

We are destined to follow that which we believe. The belief may be sublime and great, but its practical use must have its beginning in petty things. And if we be not ashamed to apply our great ideal to any unimportant thing, then we can say that we are prepared to become believers in Buddhism.

There are very many things which are low and instinctive, but nothing more instinctive than eating. Suppose that many of the poor, uneducated class are assembled, they are prone to speak about eating. Even fools and idiots are pleased to eat. The old saying of "using chopsticks" is now the proverb for unimportant and easy tasks.

What are our ideal manners in regard to this instinctive practice? I observe that Christians offer prayer before eating, and I always admire the beautiful custom. What then, is there in Buddhism, the greatest and sublimest of religions, that relates to the ceremony of eating?

Buddha has taught us a ceremony of eating which has descended to us through our predecessors and is preserved in each sect; and however each may differ in detail from the other, their fundamental thought is the same. And thus this ceremony has been practised in various ways among the priests, but very seldom among the laymen. According to the teachings of the Daijo (great vehicle), no distinction should be made between the priest and the layman. Why, then, do we make any distinction between them in the matter of eating? Therefore, though I am not a priest, I have practised this ceremony with my wife and children for twenty years, and I am proud to be a believer in the teachings of the Daijo.

There are two great divisions in the significance of eating; the first, the preparation; the second, the partaking. In the first place we should study why we need the food. If we say that we need it simply to fill our stomachs, what distinction can we make between man and animals? What is our destiny? What did Buddha teach us? If we do not practise what he taught us while we are in this world, how can we save our souls? Here, I mean this human body is the root from which grows our Buddhahood, hence we call it the sacred embryo and holy germ. Only through this body can we understand Buddha's law; and in the end, also become Buddha. Then it follows that eating is to develop this sacred embryo, to sustain this holy germ. Therefore, the eating itself bears the same sacred meaning. Why ought we not to respect it? In *Imakio* (one of the sacred books) it is said "if we are wise in eating we will be 'tau' in all things, and if we are 'tau' in all things we will be 'tau' in eating."

Shoyo Taishi interpreted it thus: "This is to consider both eating and the law of Buddha equally. Hence if the law is holy, then the eating must be holy; and if the law is next to Buddha, then the eating must be also next to Buddha."

Baso Taishi in explaining the previous quotation says: "If we conceive the world holily in our mind then everything is holy; if we conceive it in reason, then everything is in reason. Hence the 'tauing' all things is, in Buddhism, a thorough understanding or infinite enlightenment. Eating in the proper manner and with the proper sense is part of this sacred understanding." The food should have proper preparation also, therefore Yu-jenshi said, "we should regard common household cooking even as imperial household cooking."

It was Shoyo Taishi who taught us to say, "honorable boiled rice" instead of "boiled rice"; "let the rice be honorably whitened" instead of saying "pound the rice"; to say "augustly cook the honorable soup" instead of "boil the soup"; to say, "there are augustly sitting rice, vegetables, salt, and soup"; but never to say "dinner is on the table." Furthermore, he taught us to give great respect to the grain, greater respect to the cooking, and greatest respect to the food when prepared and placed upon the table. When everything is prepared we should burn incense by the table and worship Buddha nine times while offering a portion to him, and then the remainder is offered to all priests. All of the proceedings in this ceremony are conducted by a certain priest who is called "Tenza," meaning "Honorable Steward." This office was created by Buddha, and has been existing ever since.

One day Shoyo Taishi saw a man spreading seaweeds before the temple. He wore a large hat to protect his head from the heat and had a bamboo cane in his hand to support his body which was bent like a bow. His eyebrow was like a stork's feather. This old man was working hard under the burning sun, with the perspiration running down profusely. The Taishi went near him and said, "Who are you?" And he answered, "I am the Tenza of the Temple." The Taishi asked him how old he was and he said sixty-eight. Shoyo Taishi asked again, "Why do you not hire a man?" Then the Tenza replied, "*He* is not *me*." The Taishi continued, "You are right, sir, but how can you dare to work in such a hot day as this?" But the old man answered, "Time does not wait."

Now think of what this old man said: "*He* is not *me*." What a faithful idea! Go into the far interior of the country and you may find the aged man and woman calling a grain of rice, Bôdhisattvas (next to Buddha). They do not disregard even a single grain. At the table they pray, and they take their chopsticks and press them to their forehead before eating.

In contrast to this there are the promising young men studying the philosophy of Buddha and yet disregarding this beautiful, old custom. If we ask them what they believe, they may give us deep, profound, and sublime ideas, but if we examine what they do, we are often astonished that they are so near to animals in their behavior. They are only discussing and believing, but they do not practise what they believe, and are ashamed when they see the honest, old peasants.

By examining one piece of dust we may find such truth as is in the sacred book. This shows that we must be careful observers of everything and thoughtful examiners of our own conduct.

* * *

The individual is private and limited; society or the universal whole is public or eternal. If we offer this individual to the universe, we turn this limited thing to the use of the eternal object. For instance, all the luxuries about which history tells us of the Ashikaga dynasty have disappeared, but those things which were wrought in the same dynasty for the public benefit, such as temples, public highways, and bridges, are still remaining and of importance to the public. The historical relics of the Kamakura dynasty, and the old temples of the Nara dynasty are other examples. Thus the usefulness of the public property does not cease, while on the contrary, private property must perish when the family is exterminated.

No matter how poor and ungifted, if we offer our person to society and endeavor to do everything for the public benefit we are advancing wisely from the finite to the infinite. As soon as we offer this body to society, it is no longer the private property of the individual; and thus we shall merge our personal desires in the public interest. Hence, eating and drinking are not to satisfy our private desires but to prepare ourselves to be of public service.

There are five things to be observed:

First, measure the merit of the labor spent in preparing the food.

Once on a time there was a priest who was called Kaikai Jenshi. He used to prepare his own food in the leisure of his study. He had a habit of going to the mountain to gather the wood, to the well to draw his own water, and to wash the floor. His disciples offered their assistance but he refused. One day one of his disciples quietly cooked the food and replaced all utensils. Then the old priest refused to eat and said, "If I do not work one day I do not eat one day."

There is another old saying that one grain of rice is heavier than Mt. Himalaya. Rishiu says:

> "The farmer tilled all the day long
> And his perspiration dropped and wetted the ground.
> Who knows about the rice in the dish?
> Each grain represents labor."

Secondly, we must consider whether we have performed our duty before we eat.

Thirdly, we must avoid three evils, namely: greediness, discontent, and disregard. The eater desires to gain an agreeable thing. If he find anything not pleasing, he despises it. If it is neither pleasing nor displeasing, then he disregards it. All these emotions must be restrained in regard to food. One must be able to eat any wholesome food with the same regard.

Fourthly, receive the food as if taking medicine. Do not take too much when it is delicious, nor take too little when it is poor. In taking medicine, it does not matter whether it is sweet or bitter, we study whether it serves its purpose. So it is in foods, we must simply take those which give best nourishment, because eating is not to satisfy the private person but to sustain a public person which has already been offered to the use of society.

Fifthly, simply take food in order to achieve virtue. Take it in order to comprehend yourself, to comprehend others, and to comprehend everything. To comprehend yourself is not alone to know what you are, but embraces the achievement of your duty.

As soon as the cooking is done, divide the food into four parts and one for the Buddha, law, and priests; the second, for parents, sovereign, teachers, and neighbors; the third, for those who are in heaven and even in hell; and the rest to be eaten after prayer. In the first mouthful of your food, you must think to exterminate all evil, in the second, to perpetuate all good, the third mouthful think to help all creatures and to lead them towards Nirvâna. In every swallow of drink and in every mouthful of food as you partake

of it say, "Abhor all evil, abide in all good and help all creatures." These are three fundamental needs for purification which every Buddhist must accomplish. No matter how sublime and profound other Buddhist teachings may be, they do not surpass these three aspirations. As you move your hand, as you walk or sit, you must keep these aspirations in your mind, and when you eat and drink you must not forget them, either.

If you bear these prescripts in mind with every mouthful of food, the result will be great. In the first place, you will have no stomach-trouble, you will not be afflicted by the cholera-plague. Your life will be easy and your sentiments serene, and besides you will always be of public service and usefulness. Furthermore, in the three worlds of the past, present, and future, hand and hand with Buddha you acquire discipline in the infinite ocean of religion. What a valuable thing is eating and drinking! If you are wise (*tau*) in eating and drinking, you are wise (*tau*) in the law.

The Shinshu is the simplest sect in its ceremonious forms. The greatest priest of this sect, Rennyo Shonin, once said to his disciple that he should not forget at the time of eating that the food is provided by Amitâbha, and that every time in drinking a glass of water he must be reminded that he is drinking it for the sake of enlightenment.

Be careful not to say any food is tasteful or distasteful; be careful not to say whether plenty or little, as it is but medicine to support life. If we satisfy our hunger and thirst that is enough. If we have the slightest idea of dissatisfaction, we forget that we are parts of the universal existence.

Let us nourish this body of appearances, in order to gain enlightenment. And when we attain it, we will be safe even on the ocean of pain.

CHRISTIANITY AND PATRIOTISM.[1]

BY COUNT LEO TOLSTOI.

[CONTINUED]

VIII.

ONE would expect that with the spread of education and the increased intercourse of nations, the enormous growth of the public press, and the absence of all danger from foreign invasion, the illusion of patriotism would become more and more difficult to maintain and would finally be an impossibility.

The trouble is that the very means for its removal are being more and more monopolised by the governments and that these means enable them to excite the mutual enmities of the races in the same degree as the superfluity and the harm of patriotism grow more obvious.

[1] Translated from the Russian by Paul Borger.

The difference between the present and the past in this respect is that there being more men at present participating in the advantages incident to patriotism, there are consequently more of them to participate also in the spread and maintenance of that strange superstition. The harder it becomes for the government to main tain its power, the greater is the number of the men with whom it is willing to share it.

Formerly a small clique of rulers had it all their own way: the emperors, the kings, the princes, their officials, and their soldiery. At present, the participants of that power and its concomitant advantages are not only the officials and the clergy, but also the capitalists, small and large, the land-owners, the bankers, the members of the Houses of the Legislature, the school-teachers, and the village officials, the scientists and the artists, and, especially, the newspaper writers. All these persons spread, consciously or unconsciously, the falsehood of patriotism which is so necessary for their maintenance. This falsehood, thanks to the increased means of its propagation and thanks to the increased numbers of its propagators, is inculcated so successfully that, despite the greater difficulties it encounters, the percentage of the deluded people remains the same.

A hundred years ago, the illiterate people, totally ignorant of the composition of their government and of the surrounding nations, yielded blind obedience to the local officials and the nobility, and were virtually their slaves. It was sufficient for the government to keep those officials and that nobility in hand by means of bribery and by a system of rewards, in order to get the people to do its bidding. Now, when people can read, more or less, when they know all about their government and about the neighboring nations; when individuals from among the people move from place to place with ease, disseminating the news of what is going on in the world, a simple and outright demand of obedience is not sufficient: it is necessary to befog the truthful notions which people have concerning their life, and to spread among them other notions, antagonistic to their interests and untruthful as regards their life and standing with other nations.

Thanks to universal enlightenment, to the public press, and the present facilities of intercourse, and, furthermore, having everywhere their agents, the governments succeed by means of circulars, orders, sermons, schools, and newspapers, in imbuing the people with the wildest and the most perverted notions concerning their true interests, the intercourse of nations, their character, and their intentions; and the people, crushed and ground down by hard labor, obey blindly, having neither time nor facilities for verifying the truthfulness of the representations made to them or the justice of the demands imposed upon them.

The individuals from among the people who succeed in emancipating themselves from their hard lot, who acquire an education, and who, consequently, understand the deceit practised upon the masses, are subjected to such a pressure in the form of threats, bribery, and hypnotic influence by the government, that they almost all, without exception, side with the government, and, accepting the well-paid positions of school-teacher, clergymen, officers, clerks, etc., themselves participate in the spread of that deceit which mires their brethren and has crushed their fathers. It seems as if there were nets spread at the doors of education, the meshes of which entangle every one who by one means or another has emancipated himself from the lot of the down-trodden masses.

At first, on comprehending the terrible cruelty of this deceit, one involuntarily feels indignant at the persons who, from personal, venal, or vain ends, are the cause of this fatal illusion; one feels impelled to tear the mask from the faces of these cruel deceivers. But the trouble is that the deceivers deceive, not because they wish to do so, but because—they cannot help it. They deceive not consciously, Machiavellically, but, mostly, with a naïve conviction that they are doing something good and lofty, and in this they are confirmed by the sympathy and the approval of their associates. Feeling dimly that both their power and remunerative positions depend on the maintenance of that deceit, they are attracted to it involuntarily, and are fully convinced that what they are doing is useful to the people.

In the same manner all foreign ministers, diplomats, and all classes of officialdom put on their gorgeous uniforms decorated with ribbons and crosses, and indite zealously on beautiful paper their vague, complicated, useless communications, reports, rescripts, projects, fully convinced that without their wonderful performances the life of the nations would come to a standstill and fall to pieces.

Military men, arrayed in their ridiculous uniforms, discussing earnestly what guns are the best to kill men with, are fully convinced that their manœuvres and their reviews are things highly important and absolutely indispensable for the people.

This conviction is also shared by the priests who preach patriotism, by the journalists, and by the composers of patriotic verses and text-books for which they are well remunerated.

All the doings of these men are mostly unconscious; they act in this manner out of necessity, or because their whole life is based on the deceit supporting their acts, and because they can do nothing else, whereas their present doings call forth the approval and the sympathy of society. Being bound together by common interests, they naturally approve of each other's doings: the emperors and the kings approve of the doings of the military men, the officials, and the clergy; while the military, the officials, and the clergy second the cause of the emperors and the kings, and of each other. Furthermore, the masses of the people, the urban masses in particular, being unable to comprehend the meaning of all these acts, involuntarily ascribe to them an extraordinary and supernatural import. The masses seeing, for instance, that triumphal arches are being put up, that certain personages are arraying themselves in uniforms, in priestly robes, in crowns, that fireworks are being shot off, that cannon are booming and bells ringing, that regiments are marching by to the sound of music, that papers and telegrams and couriers are flying hither and thither, seeing that some grotesquely uniformed men are constantly riding from place to place with anxious faces, that they are saying something, writing something,—the masses seeing all this, I say, and being unable to ascertain that it is all done without the least necessity, ascribe to it an extraordinary and mysterious meaning and receive all these demonstrations either with yells of delight or with respectful silence. These expressions, sometimes of delight and always of respect, on the part of the mob, sanction still further the foolish doings of these men.

William II. recently had a new throne made for himself with some special ornaments, put on a white dress-coat, tight-fitting trousers, and a helmet with a bird crowning it, and, throwing over his shoulders a red cloak, made his appearance before his subjects and sat on that new throne fully convinced that it was an act very useful and important; while his subjects not only did not find anything ridiculous about it, but, on the contrary, thought that the sight was a very solemn one.

THE ETHICAL METHOD OF CONTROVERSY.

BY GEORGE JACOB HOLYOAKE.

> "It was one of the secrets of my craft in the old days, when I wanted to weld iron or work steel to a fine purpose, to begin gently. If I began, as all learners do, to strike my heaviest blows at the start, the iron would crumble instead of welding, or the steel would suffer under my hammer, so that when it came to be tempered it would 'fly,' as we used to say, and rob the thing I had made of its finest quality."
> —*Robert Collyer, D. D.*

"THEY who believe that they have truth ask no favor, save that of being heard; they dare the judgment of mankind; refused co-operation, they invoke opposition, for opposition is their opportunity." This was the maxim I wrote at the beginning of the Secularistic movement, to show that we were willing to accept ourselves the controversy, which we contended was the sole means of establishing truth. No propo-

sition, as Samuel Bailey showed, is to be trusted until it has been tested by very wide discussion. We soon found that the free and open field of Milton was not sufficient. It needed a "fair" as well as a "free and open encounter." Disputants require to be equally matched in debate as in arms.

The Secularist policy is to accept the purely moral teaching of the Bible, and to controvert its theology, in such respects as it contradicts and discourages ethical effort. Yet theological questions are always sought to be forced upon us. The Rev. Henry Townley followed me to the *Leader* office (1853–1854) to induce me to discuss the question of the "existence of God." I never had done so, and objected that it would give the impression that Secularism was atheistic. He was so insistent and importunate that I consented to discuss the question with him. Never after did I do so with any one. The Rev. Brewin Grant endeavored to get my acceptance of propositions which pledged me to a wild opposition to Christianity. Mr. Samuel Morley, honorable in all things, admitted I had objected to it, but in the end I assented to it, that the discussion might not be broken off. Thomas Cooper was persistent that I should discuss with him the authenticity of the Scriptures. What I proposed was the proposition that the authenticity of the Scripture, its miracles, and prophecies are quite apart from moral truth.

The discussion took place in the city of York, lasting five nights. Canon Robinson and Canon Hey presided alternately. Mr. Cooper was an able man in dealing with the stock propositions of Christianity; but their relevance as tests of morality was an entirely new subject to him. He protested rather than reasoned, and declared he would never discuss the question of the ethical test of the truth of Scriptures; nor have I ever found any responsible minister willing to do so down to this day. Thus Christians should condemn with reservation the tendency in Secularists to debate theology, seeing how reluctant they are to do otherwise themselves. Christians seem incapable of understanding how much the objection to their cause arises in the revolt of the moral sense against it.

On first meeting Richard Carlile in 1842, some years before Secularism took a distinctive form, he invited me to hear him lecture upon the principles of the *Christian Warrior*,[1] of which he was editor, and to give my opinion thereon. In doing so I explained the ideas from which I have never departed; namely, that no theologic, astronomic, or miraculous mode of proving Scriptural doctrine could ever be made even intelligible, except to students of very considerable research. Such theories, I contended, must rest, more or less, on critical and conjectural interpretation, and could never enable a workingman to dare the understanding of others in argument. Scientific interpretation laid entirely outside Christian requirements, and seemed to Christians disingenuous evasion of what they took to be obvious truths. My contention was that the people have no historic or critical knowledge enabling them to determine the divine origin of Christianity.

On the platform he who has most knowledge of Hebrew, Greek, and Latin will always be able to silence any dissentient who has not equal information. If by accident a controversialist happen to possess this knowledge, it goes for nothing unless he has credit for classical competency. In controversy of this nature it is not enough for a man to know; he must be known to know before his conclusions can command attention. To myself it was not of moment whether the Scriptures were authentic or inspired. My sole inquiry was, Did they contain clear moral guidance? If they did, I accepted that guidance with gratitude. If I found maxims obviously useful and true, judged by human experience, I adopted them, whether given by inspiration or not. If precepts did not answer to this test, they were not acceptable, though all the apostles in session had signed them. To miracles I did not object, nor did I see any sense in endeavoring to explain them away. We all have reason to regret that no one performs them now. It was our misfortune that the power, delegated with so much pomp of promise to the saints, had not descended to these days. If any preacher or deacon could, in our day, feed five thousand men on a few loaves and a few small fishes, and leave as many baskets of fragments as would run a workhouse for a month, the Poor Law Commissioners would make a king of that saint. But if a precept enjoined me to believe what was not true, it would be a base precept, and all the miracles in the Scriptures could not alter its character; while, if a precept be honest and just, no miracle is wanted to attest it; indeed, a miracle to allure credence in it would only cast suspicion on its genuineness. The moral test of the Scriptures was sufficient, since it had the commanding advantage of appealing to the common sense of all sorts and conditions of men, of Christian or of Pagan persuasion. Ethical criticism has this further merit, that on the platform of discussion the miner, the weaver, or farm-laborer is on the same level as the priest. A man goes to heaven upon his own judgment; whereas, if his belief is based on the learning of others, he goes to heaven second-hand.

When Mr. J. A. Froude wrote for John Henry Newman the Life of St. Belletin, he ended with the words: "And this is all that is known, *and more than all*, of the life of a servant of God." In the Bible there appears to be a great deal more than was ever known.

[1] The last periodical Mr. Carlile edited.

This does not concern the Secularist, though it does the scholar. If there be moral maxims in the Scripture, what does it matter how they got there?

Its Discrimination.

"There is nothing so terrible as activity without insight."—*Goethe.*

In 1847 I commenced in the *Reasoner* what I entitled "The Moral Remains of the Bible,"—a selection of some splendid moral stories, incidents, and sentences having ethical characteristics such as I doubted not would "remain" when the Bible came to be regarded as a human book. I wrote a "Logic of Life."[1] My *Trial of Theism* was only "as accused of obstructing Secular life," as stated on the title-page. The object was to show how much useful criticism could be entered upon without touching the questions of authenticity, or miracles, or the existence of deity. Thus it was left to opponents to declare that things morally incredible were inspired by God. In this case it was not I, but *they*, who blasphemed.

Take the case of Samson's famous engagement with the Philistines at Ramath,—Lehi surrounded by a band of warlike Philistines (though, as the text implies, 3,000 of his own armed countrymen were at hand). Samson, who had no weapon, was not given one by them, but had to look about for a "new jawbone of an ass." With this singular instrument he killed, one after the other, a thousand Philistine soldiers, who were big, strong men, and, unless every blow was fatal, it must have taken several blows to kill some of them.

Are there three places in the human body where a single blow will be sure to kill a man? Did Samson know those places? And was he always able to direct his blow with unerring precision to one or other of those particular spots? If the thousand Philistines "surrounded" him, how did he keep the others off while he struggled with the one he was killing? It is not conceivable that the Philistines stood there to be killed, and meekly submitted to ignoble blows, death, and degradation. The jawbone must have been of strange texture to have crashed through armor, and have turned aside spears and swords of stalwart warriors without chipping, splitting, or breaking in two. What time it must have taken Samson to pursue each man, beat off his comrades, drag him from their midst, give him the asinine *coup de grâce*, drag and cast his dead body upon the "heaps" of slain he was piling up! What struggling, scuffling, and turmoil of blood and blows Samson must have gone through! Spurted all over with blood, Barnum would have bought him for a Dime Museum as the deepest-colored Red Indian known. No Deerfoot could have been nimbler than Samson must have been on this mighty day. When this Herculean fight was over, which, with the utmost expedition, must have occupied Samson six days,—which would give 166 killed single-handed per day,—the only effect produced upon Samson appears to have been that he was "sore athirst." Even after this extraordinary use of the jawbone it was in such good condition that, a hollow place being "clave" in it, a fount of water gushed forth for refreshing this remarkable warrior. Were it not recorded in the Bible, it would be said that the writer intended to imply that the jawbone of the ass is to be found only in the mouth of the reader.

Can it need miracle or prophecy, authenticity, or inspiration, to attest this story of the Jewish Jack-the-Giant-killer? What moral good can arise from a narration which it is reverence to reject? By leaving it to the Christian to say it is given by "inspiration" of God, it is he who blasphemes. But if the question of authenticity were raised, the character of the narrative would be lost sight of, and would not come into question; while the test of moral probability decides the invalidity of the story within the compass of the knowledge of an ordinary audience.

In the same manner, keeping to the policy of affirmation, he who maintains the self-existence, the self-action, and eternity of the universe can be met only by those who defame nature as a second-hand tool of God. Such are atheists towards nature, the author of their existence, and God must so regard them.

A single precept of Christ's, "Take no thought for the morrow," has bred swarms of mendicants in every age since this day; but a far more dangerous precept is "Resist not evil," which has made Christianity welcome so many tyrants. Christ, whatever other sentiments he had, had a slave heart. Every friend of freedom knows that "resistance is the backbone of the world." The patriot poet[1] exclaims:

> "Land of our Fathers—in their hour of need
> God help them, guarded by the passive creed."

No miracle could make these precepts true, and he who proved their authenticity would be the enemy of mankind.

Whether Christ existed or not affected in no way what excellence and inimitableness there was in his delineated character. His offer of palpable materialistic evidence to Thomas showed that he recognised the right of scepticism to relevant satisfaction. His concession of proof in this case needed no supernatural testimony to render it admirable.

The reader will now see what the policy of Secularist advocacy is,—mainly to test theology by its eth-

[1] Companion to the "Logic of Death," both contained in *The Trial of Theism.*

[1] Dr. Oliver Wendell Holmes.

ical import. To many all policy is restraint; they cry down policy, and erect blundering into a virtue. Whereas policy is guidance to a chosen end. Mathematics is but the policy of measurement; grammar but the policy of speech; logic but the policy of reason; arithmetic but the policy of calculation; temperance but the policy of health; trigonometry but the policy of navigation; roads but the policy of transit; music but the policy of controlling sound; art but the policy of beauty; law but the policy of protection; discipline but the policy of strength; love but the policy of affection. An enemy may object to an adversary having a policy, because he is futile without one. The policy adopted may be bad, but no policy at all is idiocy, and commits a cause to the providence of Bedlam.

THE CHANDRA DAS BROTHERS.

Among the native scholars of India there are two brothers, Sarat Chandra Das and Nobin Chandra Das, well known for their extraordinary success and unusual diligence. They are both Buddhists who have labored incessantly for the preservation and recognition of the literature of their religion. Sri Sarat Chandra Das is the editor of the *Journal of the Buddhist Text Society of India*, a publication which is very valuable to the students of Buddhism. It publishes English translations of selected chapters from the Buddhist scriptures, articles on Buddhist philosophy and rituals, and notes of general interest in the line of comparative religion. Nobin Chandra Das, his brother, is engaged in the Bengal provincial service, but his professional duties do not prevent him from devoting much of his time to studies similar to those of his scholarly brother. We notice among other publications of his a translation in Bengalee verse, of the Raghu Vamsa, one of the great poems of Káli Dása, the story which depicts the munificence and heroism of Raghu, and the love of Aja for his fair consort Indumati, whom he lost in the very bloom of her youth.

Nobin Chandra Das has just published a booklet entitled *Legends and Miracles of Buddha, Sakya Sinha*, which are four cantos of a larger work entitled *Avadán Kalpalatá* by Kshemendra, the great Sanskrit poet of Kashmir. When Buddhism disappeared from India, almost all the Buddhist literature was destroyed, and there are only fragmentary remnants which survived the ravages of the time and the bigotry of the various foreign conquerors. Happily Sarat Chandra Das recovered in his search for old Buddhistic Sanskrit literature the great work of Kshemendra in a monastery in Thibet. He visited the ancient libraries of Sakya, Samye, and Lhassa. It was in Sakya that the monumental work of the Sanskrit poet was translated into Thibetan verse by the order of Phagspa, the patriarch who converted the emperor Khublai to Buddhism. In Lhassa he finally obtained Kshemendra's work, which was thought to be lost. It consists of 108 legends of the Bodhi Sattvas, written in classic Sanskrit verse, 107 of which were written by himself and one by his son Somendra. Nobin Chandra Das selected four of the 108 cantos, and presents them to the English-reading public as samples of the whole work.

The first of these four cantos is entitled Eka-Sringa, which describes the romance of a youth, a Bodhisattva, brought up by his father in the hermitage of a forest, and in utter ignorance of the fair sex. But owing to the innate disposition produced by the habits of former lives, love springs up in his soul at the sight of a black-eyed maiden, the daughter of a king. The main charm of the poem consists in the unconsciousness of the boy concerning his own sentiments, for he imagines that all human beings are hermits. When his father asks him: "Son, what ails thee?" he replies:

"Father, I saw in yonder grove
By Gangá's side, a hermit sure;
Whose face was like a spotless moon,
Whose eyes became my cynosure.

His neck,[1] and hands, and waist were girt
With beads reflecting rainbow-hues.
Why, father, is it that I lack
Such ornaments that grace infuse?

The music of his loving voice
Still vibrates in my inmost heart;
The hum of bees or cuckoo-note
Compares not with his artless art.

The bark that round his graceful form[2]
He wore, was white as Gangá's foam;
My barky covering now doth seem
Compared with it as black as loam.

He pressed my cheek to his lotus-face,
And in his arms he me embraced;
His tender lips spoke passioned prayers,
As I in his sweet clasp was laced.

And ever since I've had no peace
Nor shall, till I see him again;
Sweet balmy sleep from me repelled
By thoughts of him I seek in vain.

For day and night nought else I see
But the outline of his face divine;
Nor can I think of sacred rites
While for his absent form I pine."

The wise old hermit understood
That love had claimed his only son,
His round of meditation left
And thought on what could now be done.

The poem ends in the marriage of the hermit youth with the princess.

[1] Not knowing the difference of sex he speaks of the princess as a boy.

[2] The hermit-boy, used to wearing bark, took the silk dress of the princess to be fine bark.

The second canto, written in the style of the Jatakas, illustrates the principle of self-sacrifice with a view to relieving the distress and saving the life of others.

The third story describes the miraculous birth of a Buddhist saint, Jyotishka, and his renunciation of the world. The fourth canto narrates how Sri-Gupta at the instigation of an enemy of Buddhism laid a plot to poison the Buddha whom he invited to a feast, but he was converted by the calm forgiveness and mercy of the Enlightened One.

"The Lord saved Sri-Gupta from spite and crime
And shewed how mercy conquers e'en a foe;
And thus he taught Forgiveness' rule sublime,
To free his followers from the world and woe." P. C.

NOTES.

A notable feature of the July *Century* is Mr. F. Marion Crawford's article on St. Peter's (the third of his series on Rome), illustrated by Castaigne. It will be followed by a concluding article on the Vatican. Professor Sloane's "Life of Napoleon" still retains its fascination, the current article dealing with the terrible retreat from Russia and the horrors of the Beresina. Mr. Bryce, Mrs. Humphry Ward, and Mr. Howells are among the remaining contributors to the July number of this monthly, which still maintains its lofty standard of simplicity and elegance.

Among the latest of the productions of the Chicago University Press is a new international quarterly entitled *Terrestrial Magnetism*, published under the auspices of the Ryerson Physical Laboratory, of which Prof. A. A. Michelson is the director. The editor, Mr. L. A. Bauer, is assisted by a corps of associates embracing some of the foremost representatives of this science in all countries. The journal is to be devoted exclusively to terrestrial magnetism and its allied subjects such as earth-currents, auroras, atmospheric electricity, etc. The articles will appear in the language of their respective authors, the opening number for January having contained an important communication in German by A. Schmidt of Gotha. The journal will of course, owing to the advanced character of its investigations, appeal only to a limited class of specialists, but it should receive as wide a support as possible. The publication of such magazines—and we may mention in the same list *The Astro-Physical Journal* of the Chicago University, and *The Physical Review* of Cornell University—is attended with great expense, despite the voluntary labors of their editors and contributors, and it is consequently the duty of every one who is at all interested in such subjects and has the remotest chance of grasping their general purport, to contribute to their maintenance by at least the price of an annual subscription.

In the same line attention may be called to two notes by Prof. Henry Crew and Mr. O. H. Basquin of the Northwestern University, Evanston, *On the Spectrum of Carbon*, and *On the Magnesium Band at λ 5007*—technical investigations of course, and remote from the interest of the ordinary reader of popular science, but which deserve mention here as an indication of the sort of original investigations now pursuing in our American laboratories, and as characteristic of the change which has come over our university work generally in the last decade and a half. Professor Crew has been doing good work in spectrum analysis, and photographs of his spectrum-maps, having both a scientific and instructional value, may be obtained at reasonable rates ($3.00 for eight) from the Northwestern University. In the department of physics we have also to acknowledge the receipt of a little brochure by Prof. K. R. Koch describing a normal barometer for laboratories, which its author claims possesses many new and advantageous features. (Leipsic: J. A. Barth.)

The Annual Literary Index for 1895 is a complete dictionary-register of the articles published last year in the principal American and English magazines. It also contains an index to general literature, an index of authors, a list of the bibliographies published during 1895, a division on necrology, and a new and important feature consisting of an index of dates to the principal events of the year. The volume is an indispensable adjunct of literary work, where periodical matter must be consulted, and should be found in every library. (The Publishers' Weekly, 59 Duane St., New York.) The same publishers also announce the completion of their comprehensive *American Catalogue for the Years 1890–1895*. This work, which is the completest in its kind that exists, is invaluable to book-stores and libraries, being an exhaustive and unfailing source of information upon every question which may be asked regarding publications during 1890–1895.

A new pedagogical journal has appeared in Germany entitled *Die Kinderfehler. Zeitschrift für pädagogische Pathologie und Therapie, in Haus, Schule und sozialem Leben*, the editors of which are Dr. J. L. A. Koch, Chr. Ufer, Dr. Zimmer, and J. Trüper. All of these gentlemen are eminent specialists in pedagogic pathology, with which aspect of the science the journal will mainly deal. It costs but 3 marks a year, and is published by Hermann Beyer & Söhne, Langensalza.

Persons desirous of studying the Armenian question from a Turkish standpoint will find the same ably represented by a pamphlet called *The Armenian Troubles and Where the Responsibility Lies*, by Mohammed Alexander Russell Webb, Ulster Park, Ulster County, New York. Mr. Webb is an American proselyte to Mohammedanism.

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